

SPECIAL FEATURES OF THIS ISSUE:

Solution of the Southern Race Problem.—Plan for Negro Colonization.—The Ideal Marriage.—Power of Organic Unity.—The Star of Bethlehem.—Eclipse of the Moon.—Editorials Topics and Discussions.

THE FLAMING SWORD

December 22, 1899.

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Solution of the Southern Race Problem.

The Cause of Strife Between the Blacks and Whites in the Southern States; Necessity for Proper Education of the Afro-American; Plan for Colonization and Education of the Negro.

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In Editorial Perspective, Editorial Discussions and Miscellany, World's News, etc.

Prof. U. G. Morrow.

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The Best Thoughts of Modern Times on all Leading Subjects.

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THE FLAMING SWORD AS A HOLIDAY GIFT.

10,000 NEW SUBSCRIBERS FOR 1900.

CHRISTMAS and New Years are upon us. The Holiday Season is here; and during this season, people usually lavish money and gifts upon friends to make them temporarily happy. Millions of dollars are expended every holiday season in celebration of the two great days in Christendom. Many useless things are purchased; but nevertheless, some valuable gifts are made. Articles for personal use are always acceptable. But do they not grow old? Are not toys soon thrown aside? Are not books soon read and laid away, and the gift forgotten?

During this season, many diamonds and costly gems will be purchased and presented to special friends; many of our readers cannot deal in expensive luxuries; and yet real diamonds for your friends are not out of your reach. Gems on the bracelet and the brooch are not so valuable as gems for the mind. The *mind* is the main thing, and we should care more for it than for mere externals. Gems of truth are of infinite value. You cannot do better than bestow these lavishly on your friends. Besides, one likes to have gifts remembered *all the year round*. It is desirable to make such gifts as will be of use throughout the year—a gift that will, in fact, *renew itself every week*, and come bright and fresh into the hands of those who will appreciate your gift. There is nothing better for a valuable holiday gift than a year's subscription to THE FLAMING SWORD.

Deep-seated Christmas Sentiments.

Your friends will not spurn your good intentions. The mere fact that THE FLAMING SWORD comes to them as a Christmas or a New Year's gift will lead them to appreciate it if they respect you. Perhaps they would not think so well of it if you presented it to them at any other time of the year; for associated with Christmas are deep-seated religious sentiments and

friendship ties. Perhaps there is not one of our many readers who has not a *special friend* whom he would like to see interested in the marvelous System of Koreshanity; and the majority of our readers are able to make presents such as they desire. Select a special friend, or two, or more; you know them, and can appeal to them in a special way and touch them personally. Subscribe for THE FLAMING SWORD for them, and write them personally, informing them of what you have done, and that you desire to have them accept the best Christmas gift you can bestow—the means of acquiring a knowledge of the beautiful science in which you are interested.

If thousands of our readers were to pursue this course, what a holiday gift it would be to us! You could make your gifts serve a double purpose. It would help us as well as the friends to whom you present THE SWORD for one year. You have no idea of what we could do in the way of extending our work, beautifying THE SWORD, and increasing its interest and value, if we could, in a few weeks, double our subscription list! We desire to have our friends think the matter over, and see what they can do in this way to help spread the gospel of Koreshanity. You have powerful incentives to activity: The desire to spread the truth by reaching your friends in a special way; to assist THE FLAMING SWORD by at once doubling its subscription list; and you know it always does you good at Christmas time to bestow gifts. We select from our many letters received, one of the first responses to the call for 10,000 new subscribers during 1900; it will explain itself:

Correspondents' Appeal to Make Christmas Gifts.

MANAGER FLAMING SWORD:—Today is the 13th day of December; and according to the last SWORD, *thirteen* seems to be a lucky number with the Koreshans. So I will send out a call to the readers of THE FLAMING SWORD, to begin the New Year

by each sending THE SWORD to one or two friends as a holiday gift.

Indeed, what better present could be made than this beautiful orb of light? At the same time, we have the satisfaction of bringing those we love within reach of knowledge they would perhaps otherwise miss. We may not reach the 10,000, but we shall have made a good step by doubling the number of subscribers for the start; and of course doing as much as we can during the year. So here are \$3.00; \$1.00 for our own paper, and \$2.00 to pay for THE FLAMING SWORD to two friends as below. We have the will to do all we can to spread the glorious gospel of KORESH! With best wishes, your sincere friends,—B. T., and R. T., Sank City, Wis. Merry Christmas! Happy New Year!

Here are two sisters living together, working hard for their own support; but they send us *two* new subscriptions, besides a renewal of their own. We here express our heartfelt appreciation of this sacrifice and noble effort. We like the spirit of it, because it evinces a desire to benefit the neighbor and to contribute to the blessing of humanity. These sisters have the honor of making the *first response* to our appeal for 10,000 new subscribers during the year 1900. It is a good beginning, a good example. We believe the above letter will appeal to all our friends who will, with us, appreciate any sacrifice for the advancement of genuine truth in the world of chaos.

We are prepared to fulfil our part during 1900. We are putting forth our best effort to secure thousands of new subscribers ourselves; we are advertising, and sending out thousands of samples. We desire to open the New Year with an *active campaign* on the part of an army of interested readers. Besides the opportunity of presenting THE SWORD as a holiday gift, you will be able to secure subscriptions from neighbors and friends. Let us try; let us do our utmost. Let our efforts during the coming year, *close the nineteenth century* in a way that will surprise the world!

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 368

Solution of the Southern Race Problem.

The Cause of Strife Between the Blacks and Whites in the Southern States; Necessity for Proper Education of the Afro-American; Plan for Colonization and Education of the Negro.

THE QUESTION of the race problem in the South is one which is beginning to assume a most serious aspect, the more so in consequence of the interference of political manipulators of the North, who are determined to take advantage of the natural tendency of the Negro to fall into the traps laid for him by republican wire pullers. The political situation of the United States is one of the problematical menaces to the progress of its civilization, now confronting our people. Had it been possible for the Negro to have been left without political intrigue, to work out his educational and industrial evolution, the Southern people, his natural sympathizers, would have better promoted the interests of his development along the lines of his own social affinities; but the aspirations of the greatest enemy of the colored race—political potency, must seize the opportunity to mould the race to its uses, and thus to make of it a bone of contention and supremacy. Whatsoever animosity the Southern people have against the Negro, has its root, principally, in the political tendencies of the race; and the breach—widening continuously between the Negro and the Southern white—has its foundation in the influence of the northern demagogue, who does not scruple to cultivate the race prejudice for political aggrandizement.

Booker T. Washington is one of the wise men of the South, and, as a far-seeing American citizen, counsels his compatriot of the ebony skin to devote his energies to industry and the cultivation of the intellect, with the

refining processes that these entail. There is a sentiment throughout the South, in opposition to the education of the Negro beyond the simple rudiments of learning. We have, to some considerable extent, analyzed this sentiment, and feel that we know something of its source. There is a strong feeling that the Negroes should not be educated, *en masse*, as a republican weapon against the white man's interest generally, in the Southern states; for it is well known that under the present animus and political determination of the politicians, the blacks are to be pitted against the white democrats. If there should be a race war, politics will constitute the root of it. The question of education, however, is one that no power in earth can retard; the black race of the South will have an education along the lines of the best civilization of the age. That question the Southern whites could not control if they would, further than to give it its best direction.

At first sight, the disfranchisement of the Southern Negro, on the basis of financial and educational deficiencies, looks like an infringement upon his liberties as guaranteed by the Constitution of the United States; but the race will find it a blessing in disguise. Whether constitutional or unconstitutional, the whites of the South will not be dominated by the Southern blacks; and their disfranchisement, rapidly progressing, is the only weapon against Negro political preponderance. This very course will act as a wholesome stimulus to Negro education and financial thrift. In many thinking and

The Flaming Sword.

leading minds of the colored race in America, the race problem does not reach its solution here. There are many who believe with Bishop Turner, that the transportation of the American Negro to the Congo Basin, where the mosquito flourishes, and malaria gets in its deadly work, would constitute an economical settlement of the difficulty and avert a calamity, which some think will be the end of the controversy.

The millions of colored American citizens, whose progenitors were brought to this country as bondmen, though imported through the commercial avarice of the people who captured, sold, and retained them in bondage, are flowing in the current of that great Ethiopian river encompassing the land of Ethiopia, and are being directed, in the prescience and purpose of Deity, to their final great destiny as honored citizens of the Western world. We have studied the Negro problem from the most ultra scientific points of view, embracing in this consideration the religious, social, political, and physiological aspects of the situation; and from these standpoints we are prepared to render a thoughtful digest and solution of what has been to many, but to us is no longer a problem.

The Spanish-American war has forced the opportunity for the beginning of a new empire. The climatic, agricultural, and mining possibilities of Cuba and the West Indies, together with the recognized social status of the colored population of that country, furnish an inviting field for aspirations of political and social liberty and equality; and there is no law nor force of circumstance to prevent the emigration of millions of the race to these Elysian fields of progressive civilization, and religious, moral, social, civil, political, and commercial expansion.

A well-directed educational movement on the lines of industrial enterprise, in which the broadest system of practical education should be instituted, involving industrial schools made practical and remunerative from the start, relating every form of education to practical utilities, would inaugurate a vital nucleus, the heart of a momentous revolution in commercial and industrial methods.

We have met men in the South who bitterly oppose the education of the Negro, on the ground of the possibility of making him a more consummate knave. The greater the education, the more astute the power of criminality. We see no reason why the Negro should be made the exception to the rule. If under the influence of the competitive system, education has developed a piratical scheme by which the wholesale plunder of the masses of the people is consummated in the interests of a few men, represented by the millionaire corporations of these times, why not give the Negro an equal opportunity, providing this be the legitimate law of progressive civilization? A new order will supplant the present

system. The present legitimate system of freebooting, and the plundering of the people, will give way to the recurrence of the order instituted by the Lord, but long since fallen into desuetude through the declension of the Christian church.

There are no people on the face of the earth who will be injured by the proper kind of an education. There are eight or ten millions of the Negro race in the United States, and the population is rapidly increasing. Are there many men senseless enough to imagine that this increase can progress in safety to the nation, independently of culture? Or is any man senseless enough to think that the aspirations of this black race can be retarded by any legislative influences brought to bear against its right to the inheritance of civilization? The Lord God of heaven shaped the mighty forces which were operative in bringing the black people of Africa to their perpetual home in America. He directed the culmination of the political impulses of the nation holding them in bondage, to the point of their liberation, with the constitutional amendments which made them citizens of the American Republic. He will further shape their career in the order of their destiny, until, through social and political equality, they are made the honored citizens of the world and the guests of respectability. It is a mighty task, to undertake the organization of this untutored host, and to establish them as the foundation of an expanding and cultured empire; but Herculian as it may appear, God—who brought them the Abraham of their first deliverance,—will raise up unto them the Moses of their organic unity and power.

What should constitute the first practical steps toward the organization of the Negro race into a society of useful citizens? We propose the plan. We not only theoretically present the scheme of their utilization for their own and the public good, but proceed to prosecute with vigor, the supremely practical plan we devise for their future happiness. We will form a working nucleus, and employ tens of thousands of the colored race of America, from the ages of seven and ten, upward, according to their intellectual capacities, placing them in such a relation to industry as to utilize the labor of all, even the children, while at the same time they are being educated. We will revolutionize the methods of instruction so as to make the entire system of education conform to the utilities of life, in such a way as to render the system of education self-sustaining and remuneratively self-supporting. We will so organize the educational and industrial fabric as to enable every person engaged in the institution, old and young, to accumulate and retain the wealth produced by his industry. We will so organize and conduct the industrio-educational system as to make it the medium of pleasure and recreation, reducing the hours and prin-

ciples of "labor" to recreative utility, substituting pleasurable industry for what is now labor under the wage system of slavery. We will set about the work of utterly destroying the present wage system of the world through the introduction of co-operative industry and sharing in the products of the industrial and commercial enterprises, in which the Unity will engage.

What we propose, then, is the encouragement of the emigration of thousands of the colored race to Cuba, under the auspices of a thoroughly organized and equipped industrial and educational system which will insure to every person, old and young, an equitable share in the wealth produced through the application of the most rigid and scientific adjustment of economics. It is not the intention to enter into this movement on the lines of enthusiastic boom methods. We will settle upon the location first and establish an attractive local work, making it attractive from the special advantages it will offer to those who desire to make for themselves social and political standing upon the basis of being, first of all, good and reliable citizens of the country they occupy. The community will own the land and property; it will thus enable the government of the

colony to select the citizenship to be located, as none would be acceptable who do not indicate some promise of morality and refinement to start with. This colony would be in direct water communication with the colony at Estero, which would constitute the main *entrepot* to the United States from the Cuban emporium.

The very attractiveness of the Cuban center, with its industrial and literary schools, its religious opportunities, its moral dramatic entertainments of local talent, its feasts and merriment, with labor reduced to a minimum, and culture and recreation to the maximum, through the possibilities afforded in the practice of economical principles, would offer inducement which would augment with the growth of the city. It would not be long before thousands of the colored people of the Southern states would desire to emigrate to this haven of rest, security, social liberty, and equality. There are thousands of Southern whites who would endorse and aid a movement of this kind. We know this from measures we have already taken to ascertain the public sentiment in this direction. It is not a question of theory; it resolves itself to action as the proper and only way to fulfil and demonstrate its practicability, and to insure its success.

The Ideal Marriage: Is It Possible?

L. E. BORDEN.

THE PUBLICATION of the Browning letters has been the literary event of the year. Mr. Barrett Browning has seen fit to give to the world the entire correspondence, including every letter that ever passed between his father and mother. These letters are all dated previous to their marriage, for Mr. and Mrs. Browning were never separated afterwards.

The union of Robert Browning and Elizabeth Barrett has always passed for an ideal marriage with those who believe that such a union is possible in the realm of material existence. The story told by these letters is a pure romance, more thrilling than any song by either writer.

"Browning the poet, Browning the author of Paracelsus, and king of the mystics," as he was known in those days, first saw Elizabeth Barrett lying on her couch, as pale as a snowdrop, with dark curls falling about her face, and great sad eyes whose expression haunted him. Five or six months previous, a volume of her poems had inspired him to write to the author: "I love your verses with all my heart, dear Miss Barrett," he begins. Words of praise for one and another excellence, "the fresh, strange music, the affluent language, the exquisite pathos and true new brave thought," follow. "I do, as I say, love these books with all my heart—and I love you too," he reiterates frankly.

Miss Barrett was "in ecstacies," as she said, over this homage from such a poet. Her graceful answer brought another in return, and letters came and went

until in May, when the lilacs bloomed and the warm spring gave her new life, the two writers met face to face. The meeting was deferred all these months, because, much as she wished for the pleasure, the author of "Lady Geraldine" was too much of an invalid to receive a stranger during the cold weather, which always affected her seriously.

The moment that Browning saw her, stricken and helpless, a great pity came to him,—a great longing. He wanted to carry her out of that darkened room where she lay waiting for death, into the sunlight of love. Almost immediately after this first meeting, while under the impression that her disease was an incurable spinal trouble, he generously offered to devote his life to her.

Miss Barrett at first refused to listen to him. Death was in all her thoughts. Slowly he won her back to earth, and when her health improved sufficiently to warrant the step, he took her to Italy as his wife, where in the softer air of a southern clime she lived and wrote for fifteen years.

When Wordsworth, then Poet-Laureate, heard of the match, he is said to have remarked: "So, Robert Browning and Elizabeth Barrett have gone off together! Well, I hope they may understand each other—nobody else could!"

No doubt the understanding between them was as perfect as may be between man and woman in the segregated state, where no matter how deep the affection,

there is always a sense of soul isolation. Between the two minds, the two wills, there is a gulf fixed, and a pathetic loneliness wraps the heart in the midst of the closest companionship. Robert Browning and his wife were both poets; in heart and intellect they were well mated, while their letters prove that the love which united them was no common bond. And yet, it was during the happy years of their life in Italy that Browning wrote the lines, "Two in the Campagna," a poem which voices the "pain of finite hearts that yearn"—that elusive sense of separation felt most acutely by those who have loved most.

If it proves anything, this universal feeling proves that the most felicitous union known here, fails to satisfy the soul and falls short of the ideal. The universal desire for a closer spiritual blending, must be an earnest and a prophecy of its fulfilment. It is evident that a perfect marriage is impossible under present conditions in the lower spheres, when it is understood that men and women are but soul-fragments who, on coming into mortal existence, have left behind their celestial factors or elements in the divine sphere. These celestial factors are complemental spirits who have a perpetual existence in the Lord, in the heavenly world. So, even though the two who are joined in marriage here, may be parts of each other, related fragments that belong together, they cannot form an integer, and the union is fraught with unsatisfied longing because the diviner elements of each are lacking. True marriage will reunite all the factors *in the Lord*, and blend the

severed fragments into one angel,—the undivided being.

Browning's biographer, Mr. William Sharp, in commenting upon the poem, "Two in the Campagna," a poem which he calls "too universally true, to be merely personal," fails to see that a universal desire augurs some provision for its satisfaction. He says: "None save the weak can believe in the absolute union of the spirits. If this were demonstrable, immortality would be a palpable fiction. The moment individuality can lapse to fusion, that moment the tide has ebbed, the wind has fallen, the dream has been dreamed. So long as the soul remains inviolate amid all the shock of time and change, so long is it immortal."

Now, what Mr. Sharp means by the sense of individuality, is dependent upon the memory. Suppose the memory to be suddenly extended into the past through many embodiments of earth life—then suppose it leaps the barrier and carries the ego back to the divine consciousness, so the mind realizes its origin and starting point in the Lord. This is the doctrine of recurrent memory, and it follows that two related spirits would be carried back through the memory of their separated existence in the lower spheres to a common origin or absolute unity with their celestial elements in God. This return to the divine consciousness is the state of immortality, but it is only attainable through the office of a Mediator. Jesus said: "No man cometh unto the Father but by me." The mediator acts as a magnet to draw together and reunite as integers, the related fragments. The spirits of the celestial degree center in him.

The Power of Organic Unity.

The Failure of Protestantism Through Lack of Cohesion; Futility of Looking Backward for a Human Leader; Manifestation of the New Pope, Church, and State.

BERTHALDINE, MATRONA.

THE SCIENCE and power of divine organic unity have for centuries been foreshadowed and typified by that tower of Babel—the Roman Catholic hierarchy. The true science of organic unity is the science of human redemption from death and all the concomitants of sin. Many of the most scholarly and logical adherents of Protestantism are being compelled to see and to declare that their beloved "strike for freedom of thought and religious liberty," called Protestantism, is a lamentable failure, and is fast precipitating the religious world, and with it the social order, into the depths of chaos, and at the final disposal of that "abomination of desolation"—the money power.

An infallible Pope is an essential factor of social order; without one somewhere, humanity can do nothing to secure for itself the protective power of organic unity. It is only by virtue of unity of thought that we can have the strength and precision of organic unity in action. There must be a mental center from which we may be baptized by

one spirit into one body. A Hero we must have, who can be a Father-Mother to his people.

Dr. de Costa, of New York, the most recent cog-nizer of the failure of Protestantism to establish social order, reasons well as he turns his back on the ever-multiplying sects and schisms of the increasingly fallible higher critics, to bow before the avowedly infallible pivot of past centuries, his Holiness, the Pope of Rome. Dr. de Costa retrogresses because of a lack of the true knowledge of that factor of universology, called dispensational truth. He lacks the science of the cosmogony of the universe in which he dwells, which science reveals the operations of law in their timic aspect. Being a scholar, he may know the popular theories of evolution, which provide for the evolution of man from apes to nonentities; but he may not know the divine science of involution, and that every age has its seed time and harvest, involving all power, in accordance with the time markings of the clock of the universe. This great clock, the Zodiac, has a *Sign*

of the times, moving through its twelve constellations. This Sign is the sign of the movement of the sign of the Son of man in the heavens, who, from age to age, is the power of organic unity at his appearing and the establishment of the kingdom.

Dr. de Costa, like the Pharisees of old, looks back to the Father of the Christian era, and to the fathers of its decline and death, for life—organic, individual, and social. He and the wise of his generation seem to know that without form there can be no function, and that without function there can be no life. They know that all organic forms must have their governing centers and absolutely responsive circumferences, for the maintenance of reciprocal life. Yet these wise (?) men lack the wisdom of that love which knows how to lay down its life and take it again from the tomb in which it has lain, in new and diviner forms and functions. This is the wisdom of redeeming love, and it redeems all in the reproduction of its kind. She redeems both the Father and the Son from the death of the great falling away for the revelation of the “man of sin,” in whom is the Father, the reproducer, who precipitates his seed that through it he may rise again to newness of life.

This age-lasting Father, this one legitimate Pope of the divine order, is both progressive and retrogressive. In his house left desolate, he leaves his old dead form at the end of every age, headed up by a “man of sin” who has the form of godliness, but denies the power thereof—the wisdom of obedience to the law, which creates the perfect man. In a new man, a Christos, a Messiah, a new name for a new age, he renews his strength; he mounts up on wings as eagles; he clothes himself and his bride in unity with the Son, and, as the Sun, shines forth in renewed glory to revitalize the earth with the Father’s seed, the Israel of God, the spirits of just men made perfect in himself; and the Son is again revealed to humanity as an age-lasting Father-Mother, the only legitimate Head of the church and state of divine order, with power to perpetuate the organic unity of the age for an age. To all that believe in his Name gives he power to become the sons of God. These follow him in the resurrection, and mount on the wings he gives.

The papacy of the past, to which so many are turning, is compassing land and sea to make converts, who are tenfold more children of the devil, when made, than before conversion. They enter a house left desolate thirty years ago, for its progressive Spirit, passing through the hells of Protestantism on one line, and over from the papal head on the other, anointed the Head of a new order with the involved product of the powers of the Christian era, the renewing powers of organic life derived from the treasures of their darkness, and the hidden riches of their secret places of the Most High.

This obscure little horn of greatest power, true science, is a little cloud no larger than a man’s hand, heavy with the water of regeneration, the water of sci-

entific truth. There is “a sound of an abundance of rain;” it is the promise of renewed heavens and a renewed earth. The seventh heaven and earth, in the glory of arch natural form, are at hand. In this, the throne of God and the Lamb is made visible to natural eyes by natural forms, and on the altar of its temple will be the restored ark of the covenant, and before it all the powers of a reclaimed humanity will be made manifest.

The divine—the true, Papacy renews itself from age to age, in new names; Petros, the chosen Rock of Christ, becomes Elohi, the restorer of his God Jehovah, whom he inherits. He is the creator of kings and priests, in the heavens and in the earth, according to the demand of the times, for there is a time for everything, and everything is in its time. The church militant yields its ascending energies for the renewal of the Church Triumphant in the heavens, which in turn descends to fill the earth with its manifest powers of divine organic life.

The Sign of the Son of man in Heaven, declares the hour for the re-establishment of true Papal holiness. The harlotries of Protestantism and Roman Catholicism will rail and writhe when the finger of old Father Time signs its death warrant, and writes the New Name of the age-lasting Father in the hearts of men, and makes his name the most Holy, through the fires of theocracy. The inevitable comes, and protesting is in vain. This land of Ephraim, this twin land, is the land of promise for restored Israel. This is the land in which the people of God will abide and spread their eagle wings over the whole earth.

Christopher Columbus was the man of destiny to indicate the spirit and trend of racial progress, amalgamation, and transformation. The Puritan unwittingly heralded the final purification of the temple and prophesied religious liberty. The papist has come prophesying the restoration of the civil power of papal authority, and the hungry and thirsty for the freedom of the Gods have trooped here from every clime and kingdom. All are dead in trespasses and sins; they worship they know not what, and labor for the meat that perisheth. Nevertheless, they constitute a remnant to be saved with a new age-lasting salvation, for the Gods form man from just such dust of the earth as is now gathered here in America. Into this *debris* of humanity the Gods, the spirits of the just made perfect and wise unto salvation, will breathe the breath of their lives, reproduced in their anointed, and will make a great assembly, a Grand Man, a living Soul, a new creation, and the old heavens and the old earth will pass away with a great noise.

This Grand Man will have a Papal head, who will speak with authority—the authority of an absolute science. He will give to the Church Triumphant in earth, all the power and the glory of the kingdoms of this world, and “She shall be called the Lord our Righteousness,” and shall express all the glories of his inherent qualities, and will yield to him all their energies, for the perpetuity of each after its kind; thus the earth abideth forever—through the restoration to rightful authority of all its powers of organic unity, which divine authority wields for the salvation of the universe, of which he is both the eternal and age-lasting Life and Light—the Father-Mother Deity.

In the Editorial Perspective.

THE EDITOR.

THE STAR OF BETHLEHEM shone brilliantly over Judea at the beginning of the present dispensation; and now the civilized world celebrates Christmas, the anniversary of the birth of Lucifer, the Light-bearer. The Magi of the East viewed the physical heavens and observed the hand of the great dial of the ages as it indicated the time of the divine manifestation. They observed "His Star," located in the constellation which corresponds to the Jewish people. They came to Jerusalem, studied the books of the prophets, and learned the place of His birth. They brought the *first* Christmas gifts and presented them to the object of their adoration. The shepherds on the hills heard the anthems of the angel choir, as it announced the coming of the mysterious Personality. Who was He? If we turn in retrospection and view the past, we see the Head of a new dispensation; the Man made for himself stupendous claims concerning his mission and function. We hear Him proclaim his truth; we see the multitudes follow him; and we observe the closing scenes of his career in martyrdom, resurrection, and mysterious disappearance. We hear His disciples proclaiming the new gospel; and gradually it dawned upon the people that the Almighty, the Majesty of the Heavens, the Creator of the universe, had visited the world of humanity! The Orient was illumined by a new Light from the Sun of divine philosophy. The Light shone into the souls of the multitude, until it was absorbed and appropriated by the soil; and then darkness came, and the church apostatized. The Star fell into the sea and was extinguished; the Seed fell into the soil and died, that it might bring forth the fruit of the Tree of Life at the end of the dispensation. No other people in the earth today have greater reasons, more rational grounds for exalting Jesus of Nazareth, than the Koreshans. The periodic manifestations of the Almighty in humanity constitute the foundation of the ages; and Koreshan theology has for its basis, the science of divine involution and evolution in the human world. How do we *know* that Jesus came nineteen hundred years ago, and was what he claimed to be? Because, independently of the Bible, we read the laws, motions, and precessions in the physical world. We read the truth of His coming in the form and function of the physical universe; in the various domains of life, and in the physiology of the human system. If the Bible did not exist, we could as accurately indicate the character and function of the Man, as well as the time of his appearing. The church has forgotten God; it fails to realize the stupendous import of the manifestation of Deity in humanity; and the church now despises the truth of the *humanity* of God. The greatest of all discoveries is the discovery of God; KORESH redeclares the eternal truth of the human God, and demonstrates the Messianic law. To have seen the Christ nineteen hundred years ago; to have followed him from place to place, and to have heard his voice in the proclamation of truth, is considered by the world as a wonderful privilege! May not that Voice be heard again? The hearts of the disciples of Jesus burned within them as they associated with the God-man in Judea. The end of the age has come again; there has been a new Christmas, because there is a new Man. The hearts of disciples of truth burn again in realization of the new manifestation. Signs as unmistakable as those read by the Magi of the East are again in the physical heavens, and are read by the Magus of the West; and the Finger of Koreshan Science points to the signs and to the Scientist!

Prof. Chaney, of Chicago, undertakes to pass judgment on the Koreshan Cosmogony in an astrological publication, and displays his ignorance of the System in his attempt. He erects

a straw man, and then asks the reader to be amused at the manner in which he demolishes it! For instance; he says that we demonstrate the earth's concavity in this way: "Drive a post perpendicularly into the mud of a shallow pond that is miles in extent all around; then fasten upon it a perfectly straight pole exactly horizontal with the plane of the horizon. Now go to one end of the pole and look along its length and beyond: what do you see? Why, the line projected beyond the pole loses itself in the water. Something is wrong. Either the pole is crooked, or has not been leveled. Go to the other end, and look in the same way—wonder of wonders! The other end loses itself in the water. This proves that the surface of the water is concave, and that it rises up on all sides of us until it meets at the zenith. * * It seems to me that only an idiot or a lunatic could be convinced that we live on the inside of a hollow globe by such an illustration as this." Where did he get this illustration? We have never employed such a method of demonstration, and have never used it as an illustration. It is indisputable that a chord of arc lies within the circle. The radius which is perpendicular to the chord bisects the chord and also the arc which it subtends; the perpendicular at the middle of the chord passes through the center of the circle and through the middle of the arc subtended by the chord. When we refer to the chord of arc in demonstration of the earth's concavity, we do *not* mean the *visual* line. We have surveyed by mechanical means, a line beginning at right angles to the radius, and it terminated at the surface of the water at a distance proportionate to the altitude of the line in its middle. If we were to paraphrase the language of the obtuse professor, we would say that it seems to us that only an ignoramus or a trickster could misinterpret and misrepresent our fundamental proposition as given in the above quotation. Perhaps he might now give us some idea of how the *convexity* of the earth may be proven. We challenge him to do so!

Modern science is destined to undergo a number of rapid changes before the final overthrow of the numerous fallacies of the nineteenth century. There are a greater number of men at work on the problems which have puzzled the astronomers so long, than ever before; and each one is striking out on lines of his own. Conflicting conclusions are multiplying, and the mental chaos of the scientific world is increasing. The results of continuous investigations are evincing the fact to the world at large, that modern science has no firm foundation, else the conclusions of scientific men would be harmonious—logical deductions from a given premise. Conclusions as to the distance to the sun were reached before any attempt was made to ascertain the nature of the media through which the energies of the sun pass to reach the earth. Astronomers finally settled upon the *supposition* that the earth's atmosphere extends to a height of about 50 miles. Of course, tables of refraction were constructed to fit the sea of atmosphere 50 miles deep, and everything went on smoothly until subsequent observations seemed to indicate that the atmosphere extended at least 100 miles. Lockyer concluded that it extends 500 miles perpendicularly; and now comes Prof. Woodward, of the Columbia University, New York City, with the declaration that the atmosphere is at least 26,000 miles deep at the equator, and 17,000 miles deep at the poles! Until it is known *positively* how deep the atmosphere is, and what the index of refraction is for each stratum, the actual position and consequently the distance of a single "heavenly body" cannot be known! Physics, alchemy, and astronomy must be in harmony, on the basis of a known

premise. These questions are settled in Koreshan Science; the intricate problems are all solved. The laws of cellular life, and the laws of emplacement of the earth's atmospheres, with their solar, lunar, and stellar nuclei, are the *keys*, of which the astronomer and the physicist are ignorant.

How long a time would be required to honestly accumulate \$1,000,000? We have before us a summary. Let us go back nineteen centuries, and suppose a workman began at the time of the birth of Jesus, saving \$1.00 per day, over and above his living expenses. In thirty-three years, a period of a single generation, working 313 days per year (a year minus 52 Sundays), he would be employed 10,329 days, plus eight days for leap-years, making 10,337 days, saving \$10,337. In 70 years, the sum to his credit would be only \$21,927. But he must continue his work of accumulating a million; he must drudge through summer's heat and winter's storm. Years and decades grow into centuries, and centuries swell into an age! He sees kingdoms and empires rise and fall; Rome disappears; the crusades are fought, and America is discovered. Great cities are built, and a new continent is inhabited. The man, weighted down with toil, never taking a holiday, saves \$31,300 per century. In nineteen full centuries, bringing his labors down to the present time, he would be worth only \$591,898. His task is a little more than half done. Here he comes, the time-scarred, storm scarred, and labor-scarred. He tells how he has built the homes of princes and peasants; worked on the Coliseum, Alhambra, and St. Peter's; helped to build the great temples of wealth, and to create the wealth of nations. He has had employment all during the centuries, and now he must not tarry; he is the drudge of ages, with the task of saving a million dollars. He must get it honestly, and therefore must earn it; and he continues to work, while hundreds of people at the close of the nineteenth century have accumulated not only one million, but many millions, in a single generation! There is a startling discrepancy here; the modern methods of accumulating millions are not honest; they enable men to rob the world. But the time is at hand when such methods will be abandoned, and the people will enjoy their wealth in common!

A war of words has been waged in the religious world over the subject of the mode of baptism employed by the primitive Christian church. Was it sprinkling, pouring, or immersion? Arguments in favor of each are advanced. Immersion is defended by the primary meaning of the Greek *Baptizō*, from *Baptō*, which means to dip. On the other hand, *Baptō* signifies also to temper, to steep, to imbue; as to temper steel in water or oil; to steep with dew; to imbue with power. The Almighty promised to *pour out* his spirit upon man; and Jesus announced to his disciples that they would be baptized with the Holy Spirit; hence the conclusion that baptism with water is by application of water to the person, as in pouring. The Koreshan conclusion as to the ancient mode is simple; it involves both pouring and immersion, but not immersion of the whole body. No instance is given in the entire New Testament, where the person was plunged *beneath* the water. It was a baptism or immersion of the feet; the baptizer and the candidate waded down into the stream, and then, as in the baptism of Jesus by John, and the eunuch by Philip, the candidate was baptized by pneumo-psychic substances emanating from the baptizer. This conclusion of KORESH as to the ancient mode, is corroborated by the literal translation from the pure Syriac or Peshito version of the New Testament,—the oldest and most important version in existence. The peculiarities of the Syriac language reveal the *position of the body* in the *act of baptism*, which is not conveyed in the Greek. The Syriac word for baptism means to *stand up*. The

baptizer is the "stander," and the candidate is "the one who is made to stand up," *not* to lie down under the water. The symbol was standing up in the water, involving the idea of the resurrection or standing up at the end of the age, when the feet of the Grand Man should be cleansed by the application of scientific truth, the symbol of which is water.

"Peace on earth and good will to men," was the angel carol heard by the shepherds on the hills of Judea nineteen hundred years ago; the angels announced the birth of the Christ, the Prince of Peace, in Bethlehem. A dispensation has elapsed; we are living in the nineteenth century,—and peace has not yet come. This has been an age of war; the blood of millions has been spilled in the world during the centuries of mediæval and modern times. Jesus himself announced that he did not come to bring peace, but a sword; and he prophesied that at the very end of the age there should be wars; and the Apostles foretold a period of church apostasy and human degeneracy. How are these statements to be harmonized? Why, peace must come through the establishment of the new Kingdom, after the reign of the resurrected David in the church militant. Jesus was the promised Seed; but that seed, in order to reproduce itself, had to enter a state of disintegration and war with the elements of the mortal world. The wars of the church militant have expressed themselves in the external world. David was a warrior; Solomon was the type of Shiloh, who comes at the end of the age of war. Shiloh is the Messiah of the dispensation, and Shiloh founds the age of universal peace.

Two great contemporaneous events occurred on December 18, 1899; they must be associated together in history and in the memory of the people, because they occurred on the same day, in the same country, and they are of peculiar and startling significance. By the action of Congress, the gold standard is raised, and the golden calf is set up in the United States of America. This has been long foreseen by THE FLAMING SWORD; years ago KORESH announced the inevitable, and the prophecy now becomes *history*, with its stupendous meaning! The administration plays everything into the hands of the money power; it is a virtual transfer—a legal transfer—of power from the people to the men who own the gold. The secretary of the treasury is the modern Santa Claus, who fills the *stockings* of Wall street! The other event is the wild panic in the New York stock exchange; it is the mere beginning,—a suggestion or shadow of what is to come. The power of the gold standard, as it filters through the industrial and commercial avenues and the affairs of the government, will produce a universal panic, a world-wide revolution. It is inevitable. We do not desire the panic; but we know that the darkest period precedes the dawn!

The world is being startled at the failure of the British in the South African war. Intense interest centers on the field of battle, because not merely South Africa, but the whole British empire is at stake. England is facing a crisis; and it remains to be seen if she is able to avert a catastrophe. Eminent European minds are unhesitatingly declaring that if England is defeated by the Boers, the United Kingdom will lose all South Africa; and that the consequence would be that the loss of Egypt and India would be inevitable. It is held that the fire kindled by the Boers can only ultimate in one of two things: The overwhelming defeat of the Boers, or the downfall of the greatest world power since the days of Rome. The waning of England is the signal for the general collapse and chaos of Europe; the breaking up of the present commercial system through a world-wide revolution. England must fall soon or later; and the sooner the better; for the heart of commerce, the commercial Lion, must cross the Atlantic!

Among the American exhibits at the Paris Exposition, are to be the slums of American cities. American dives, saloons, sweat-shops, and tenement houses will be displayed at the Fair, in all their indisputable reality and meaning. It will serve to represent America as it is; but the forms of degradation and dissipation prevalent in America are not new to the world at large; they exist in London, Paris, Berlin, and other large European cities. Modern cities are focal points of hell. Let these and other American exhibits go side by side; they are fostered together in the same country, and they should be exhibited at the same Fair as a rebuke to the claims of the modern church, society, and civilization. To cap the climax, the horrible scenes about the tortured Negroes of the South might be reproduced as a vivid object lesson in human depravity and civilized savagery!

The daily press of Chicago is liberal in pointing out the evidences of national prosperity, and in discussing the tramp problem at the same time! The newspapers are endeavoring to hatch up a solution of the question of the best method of disposing of tramps in a prosperous nation. The existence of an army of unemployed, which has been forced to presume on the charity of the people, is a palpable evidence that prosperity has not come to all classes. During the year 1898, the police stations of Chicago furnished free lodging to 139,578 tramps; while the Bureau of Associated Charities took care of 8,361. It is suggested that "the only cure for the tramp evil" is to put the tramp to work. The solution of the problem is not in the disposition of the tramps after they are made, but in the abolition of the iniquitous system of competition which makes the tramps possible.

After nineteen hundred years, Christmas finds the greatest "Christian" nation, the greatest world-power, at war with the "Christian" Boers of South Africa; America is pursuing rebels in the Philippine jungles; revolutions are in progress in various parts of the world; and millions of soldiers and hundreds of battleships are ready to engage in the work of destruction. Modern Christianity has done its best to whitewash the civilized nations, and to go back through the centuries to find the Prince of Peace; but it has failed. Another Messianic manifestation is necessary to reduce the world to order; but the church would rather continue in chaos and darkness than to submit to the principles of righteousness enunciated by the Messenger!

The signs of the end of the dispensation are appearing in the ecclesiastical heavens; the tangible evidences are multiply-

ing in the earth, the secular world. The rumblings of revolution are heard in the volcanoes of discontent beneath the surface. The final storm is gathering over the last act in the drama of the age. The handwriting is appearing on the walls of Babylon, and the words are being interpreted by *THE FLAMING SWORD*. We are not participating in the feast, neither do we belong to the forces of the enemy; we are merely reading what we see, and interpreting the panorama of startling events of both present and future.

The word *panic* is derived from *Pan*, the ancient mythological god. *Pan* was the great all-god, the god of the whole world, or hollow world. He inspired the people with fear, and their frights were called *panics*. Modern *panics* have their origin in the money marts, the modern god is gold, and gold creates *panics*.

Nineteen hundred years ago, Jesus was born in a manger; and now the dogs of capitalism in Christendom and of war, have gotten into the manger to keep the people out of it.

The priests of the money power now call upon the world to bow down to the golden calf, and the millions obey and worship at the golden shrine of the nineteenth century!

The people are being bitten by the poisonous serpents of a false commercialism. The cure is the lifting up of the divine Serpent of commercial science.

The masses are composed of imperfect phonographs, repeating what teachers of fallacy have spoken into the recorder.

Congress is composed of legislative alchemists; they are transmuting everything into gold.

If there were no road from heaven to hell, there could be no road from hell to heaven.

The living calf is in the stock-yards; the golden calf is in the stock exchanges.

Jesus the Messiah was the Christmas gift of God to humanity.

The medium of exchange holds dark seances in Wall street.

The Star of Bethlehem was the divine-human Star.

The "time of the end" is not the end of time.

A sincere man is a sin seer.

Merry Christmas!

Editorial Discussions and Miscellany.

THE EDITOR.

The Eclipse of the Moon.

EDITOR *THE FLAMING SWORD* :—Since the Cellular theory chanced to come to my notice, and after reading your testimony concerning it, and the confessions of so called scientific men, the Copernican theory has been badly shaken in my mind; but I have longed for something that would be a knowledge—comprehensive knowledge. It has not yet come to me.

Last evening the sky was clear, and we had a magnificent view of the lunar eclipse. I went out and gazed at the moon when it was almost obscured from sight; and I asked Infinitude to make clear to my understanding the cause or causes of that wondrous phenomenon. I looked to the West, and beheld the beauteous reflections of the setting sun, and could imagine

that the rotation of the earth had left the sun below the horizon; and I could then draw a mental straight line from the sun to the earth, and thence to the moon, and could comprehend the assumption that the earth was actually on that line, and was arresting the rays of light so that they could not reach the moon.

But when I try to understand the proposition that the moon is but the reflection of the earth, and that the rays of light were obscured by other forces or causes than the first named; and when I tried to discover why it is that we never see the phenomenon of the lunar eclipse when the moon is at first or third quarters, but always when, according to the Copernican theory, the sun is in the West, and the moon is in the East, or upon the opposite side of the earth, my mind was com-

pletely bewildered; and I concluded that my mental capacity was too limited to comprehend the Koreshan System. Nevertheless, I hunger and thirst to a superlative degree for this comprehension and knowledge.—C. B., Salem, O.

The supposition that the earth intervenes between the sun and the moon to cause a lunar eclipse, is made for the purpose of explaining the phenomenon from the standpoint that the earth is *convex*, and that the heavens are external to the earth. The hypothetical relation of the sun, moon, and earth cannot be taken as a *proof* that they are so related, because a scheme devised to explain phenomena is

outside the field of demonstration when it is made to merely accord with the appearances.

The mere assumed intervention of the earth between the sun and the moon, is the only thing considered in the above letter. It was not thought how the sun's rays could be transmitted through ether, when physics *demands* the existence of atmosphere to produce the phenomenon of light; it was not thought how the sun's rays could pass by the earth and shine on the moon to produce light and shadow on the lunar surface. It was not considered how it would be possible for the entire lunar surface to be visible during a total eclipse, when all the "sun's rays" are cut off by the moon moving into the umbra of the earth's shadow. It was not considered that eclipses of the moon sometimes occur when both the sun and the moon are visible above the horizon, nor that the sun's limb has been seen through the moon. The modern astronomer does not *explain* these phenomena; and consequently, the Copernican explanation is not so *clear* a thing as is *apparent* from the above letter. The usual conclusions are empirical, wholly hypothetical, and outside the domain of actual knowledge or science.

The Copernican hypothesis necessitates mere *mechanical* relations; it has a dead body, an effete world, following the earth in its assumed march through space, for which there could not be the slightest use nor function in the universe. The Koreshan System does not begin its interpretation of the universe by speculating concerning the heavens; and the only way in which actual and satisfactory *knowledge* can come to the mind, is through the acceptance of a specific premise, and reasoning from that premise to the various conclusions concerning universal phenomena. It is not sufficient to have a conception of the mere arrangement of the sun, moon, and stars; their *functions* must be known, and their relations understood. They are not mechanically related; they are related by electro-magnetic forces, and these forces are invisible. But we trace the direction of the currents in the great field of universal activities; and we are enabled to know when, where, and how the circuits are closed and opened in the great machinery of energies.

The *real* moon is the physical cell, while the solar sphere is the nucleus of the cell. The moon is negative and feminine, while the sun is positive and masculine. The *real* moon is the physical earth, while the visible moon is the *image* of it in the physical heavens. In order to properly understand the cause of eclipses,

we must understand electricity and magnetism, and how and where they are generated, and where they are active. The universe is a great battery cell. The generation of the forces of the moon is in the earth, while the generation of the solar forces is in the central nucleus. The belt of the Zodiac in the earth is the magnetic field, and the ecliptic is the central or median line of the electro-magnetic currents. The pendulated or visible sun moves in a spiral and covers the magnetic field, because the tropics are the limits of the field. The lunar gyrations are derived from the sun, and the path of the crystallic image of the earth is always near the ecliptic.

An understanding of the eclipse of the moon from the Koreshan standpoint, necessitates a critical analysis of the processes of the formation of the visible lunar pole; its phases; how the moon is made new every $29\frac{1}{2}$ days by corresponding processes, and in a corresponding time that the ovum of the female is formed. We must understand the laws of the moon's nodes; its apogee and perigee; why and where the moon crosses the ecliptic at acute angles, as well as the revolution of the nodes in eclipse cycles. The production of an eclipse of the moon necessitates an *eclipsor*, which cuts off the energies which make the lunar pole visible. The moon is formed by levic energies which converge in the photoic lunar pole in the physical heavens; and as the energies come from the earth, their visible pole is the image of the earth. Eclipses are directly related to the *ecliptic*. Eclipse means a cutting off, a failing, a weakening, and is applied to an actual *state* through which the moon passes. The energies which form it are cut off, and the moon fails or is eclipsed.

Now, what is it that cuts off the energies? It is a dark *disc* in the "bowels of the earth;" this dark disc crosses the ecliptic in the earth at the same time that the full moon crosses the ecliptic in the physical heavens; and the result is that the disc *closes the circuit* of electro-magnetic energies, and leaves the moon temporarily deficient of its supply, and it is eclipsed. When the disc passes from the point where only it is possible to close the circuit (and that point is always *opposite* the sun), the circuit opens and the moon is as bright as before.

The moon cannot be eclipsed at any other time than when it is full, and when it fulls at its node; because only at that time is the moon directly related with the sun's projected dark pole 180° from the sun's light pole at the upper surface of our atmosphere. The sun's light pole

(the projected visible sun) shines down into the earth; and the rays form a modified cone; on the opposite side is the dark pole, and the dark energies are passing down to the earth in a similarly modified cone; and that *pole* is specifically related to the *dark disc* which is beneath it. When the moon enters that cone at the time the disc is crossing the ecliptic, it enters that which, in the Koreshan System, corresponds to the "penumbra and umbra of the earth's shadow," in the Copernican system, and the moon is obscured.

The moon is cut off in about the same way that the coin in the pocket-book under the X-ray produces a dark shadow in the picture. The "shadow" on the moon during a lunar eclipse is the X-ray shadow cast by the dark disc in the earth; it is always circular; and the different shades of total lunar eclipses are caused by the difference in the density of the discular amalgam. The Koreshan Science of eclipses is in accord with the meaning of the words employed, and with the facts involved. The Copernican explanation is an assumption, and has *no meaning*; it is as devoid of reason and science, as its moon is supposed to be devoid of life and function.

* * *

Koresh Surprises New Orleans.

The Daily Papers of the Crescent City Contain Numerous Reports of the Koreshan Work in the South.

OUR READERS will be pleased to know of the increasing interest in Koreshanity in the city of New Orleans, where the Founder of the System and his able disciple, Rev. E. M. Castle, are at work among the truth seekers. An interested nucleus has been found, and lectures are delivered in a central hall. The daily press of New Orleans is very favorably disposed toward KORESH and his work, and through the numerous illustrated articles and reports of lectures, the System has been extensively advertised in the South. We have space for extracts only; but we have republished in past issues, several reports in full.

Chief of the Cult, Dr. Teed, Head of the Koreshans, Discusses His System; Interesting Lectures to Intelligent Audiences.

DR. CYRUS R. TEED, of Chicago, is the latest and most up-to-date of those latter-day scientists and theologians who have turned the world topsy-turvy, and are engaged in the task of smashing all the idols that both the godly and the ungodly have worshiped for the past nineteen centuries. DR. TEED is now in the city, and is stopping at the residence of Capt. J. H. Massie, No. 1703 Bienville street. In the spacious parlors of Captain Massie, DR. TEED delivered a lecture last night to an audience

The Flaming Sword.

of nearly 100 people, attracted, some by curiosity, but more by a strong and earnest belief in the doctrine he teaches. DR. TEED is a man of striking personal appearance, with an intellectual cast of countenance, and talks with the ease and grace of the scholar. Twelve years ago, there was not a believer in the newly discovered doctrine of Koreshanity; while today it has between 4,000 and 5,000 converts, and fully 400 people are employed in the various enterprises developed through his energetic efforts to expand his propaganda throughout the world. * * *

The Doctor was originally a Baptist, and lived in Utica, N. Y. His investigation in the field of science led him to believe that all astronomers were wrong, and that all old-time religions were behind the times. So, after practicing medicine for twenty years, he moved to Chicago, and from that busy, bustling city, announced to the world that all our conceptions of the universe were false, and all our religious convictions needed overhauling. What proved the force of the man is, that he induced some thousands of other people to agree with him.

But DR. TEED, in his talk with a *States'* representative last night, said that he saw clearly that a purely intellectual effort to make headway with his new-world philosophy would prove abortive. Men, and women, too, must be clothed and fed while spreading even the greatest truths, so the Doctor established three colonies in Chicago, and one in Florida. In one of his colonies in the Lake City he has a bakery, a restaurant, a grocery, and kindred industries; while in another he has invested \$25,000 in the printing business. In the latter, he publishes a weekly paper called THE FLAMING SWORD, and prints some twenty books, all dealing with some form of Koreshanity. His printing office also takes outside orders, and is a flourishing institution, giving employment to about 35 men and women—all Koreshans. In his third colony the Doctor, who is a wonderfully practical business man, has taught several of his followers the hard-working side of truck-farming, for he has eight acres of land in Cook county (Chicago), and it blossoms as the rose. Down in Florida, on the west coast, looking down upon the Gulf of Mexico, is San Estero, where sixty Koreshans are engaged in tilling the soil. ***

DR. TEED proposes to organize in New Orleans what he calls an "Investigative Degree" of Koreshans, this being the first step the prospective believer can take. Later, he or she may rise to greater heights, finally reaching the "Celibate Degree," in which there is neither marrying nor giving in marriage. The Doctor expects to inaugurate his New Orleans chapter or lodge with about thirty members, fully that number having already signified their willingness to join. ***

signed their willingness to join. Here in New Orleans more than 100 of those with an investigative turn of mind are already converts to Koreshanity, and the number is constantly growing. It is the intention of DR. TEED to leave Mrs. Castle here to advance the interests of the new faith * * * [Here followed a lengthy report of a lecture by KORESH upon the form and function of the physical universe, the relation of man and cosmos,

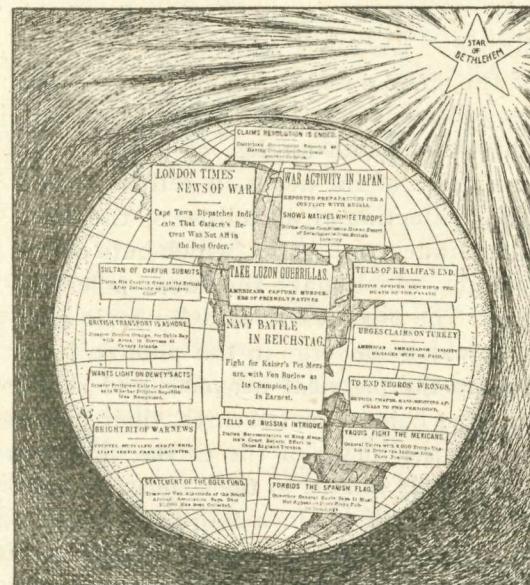
as demonstrated from a chart of the brain used in the lecture.—EDITOR SWORD.]

According to DR. TEED, comparative anatomy is broader in its application than has been usually supposed, properly taking in the anatomy of universal structure, and function is always commensurate with the form in and through which the function operates. The lecture covered a wide range, relating the science of cosmogony to mental and physiological science, and finally to the science of government, and through organic social unity, corresponding to the organic unity of the physical universe and of the human structure.—*The Sunday States*, New Orleans, La.

Teedism in the Crescent City.

* * * DR. TEED will probably remain in the city for some little time, and will supplement the efforts of Mrs. Castle with a series of lectures, in which he will give an exposition of the views entertained by him. Rev. Castle has already delivered a number of lectures on the different

"PEACE ON EARTH,
GOOD WILL TO MEN,"



AFTER NINETEEN HUNDRED YEARS!

Reduction of Cartoon in Chicago "Tribune," Dec.
14, 1899, containing one day's war news.

phases of Koreshanity. The first of these was delivered at quarters of the spiritualists, on Camp street, but later, Rev. Castle removed to quarters in the downtown districts, where she has been giving a number of parlor lectures.

The apostle of the new faith did not inaugurate her work in this city with any fanfare of trumpets, and for this reason, perhaps, somewhat less publicity was given to it than would have been had her coming been heralded through the press. But as Rev. Castle says, the doctrine of Koreshanity is an "intellectual" religion, and appeals only to the intelligent. That a genuine interest has been aroused, is evidenced in the attendance at her lectures of a number of serious and earnest men and women, many of whom have accepted the teachings of Koreshanity.—From a 4 column article in the New Orleans *Daily Item*.

Startling Proposition.

The Earth a Stationary Hollow Sphere Instead of an Ever-Revolving Globe.

No doubt a number of our readers have heard about what is known as the Koreshan theory of the universe, which is being advocated so strongly and persistently by certain parties today. This theory is the exact opposite of the Copernican theory, which claims that the earth is a solid ball flying through space, and that we live upon the outside. The Koreshan claim is, that the earth is a hollow globe 8,000 miles across, with the entire solar system inside, and that the earth is absolutely stationary. This startling new theory is the discovery of DR. CYRUS R. TEED of Chicago, who has for a disciple Professor U. G. Morrow, who is a practical scientist and engineer, and who claims to have demonstrated beyond question that DR. TEED's claim is absolutely true.

In defence of their theory they make the following claims: That the disappearance of ships at sea is an optical illusion; that stars have been observed through the body of the moon; that the earth when seen from the elevation of a balloon, appears like a vast basin. They also claim to have made a very extensive survey of the water's surface on the gulf coast of Florida, and to have demonstrated that the surface of the water is concave and not convex; or in other words, that the surface of the water curves up instead of down. If all these claims are true, it is needless to say that our scientists had better begin making investigations, to say the least, so that we may know just "where we are at."

that we may know just where we are at. The Rev. U. G. Mitchell, formerly a prominent Universalist preacher, is in town just now as a Koreshan missionary. He lectures on this new theory, distributes literature, calls upon scientists, scholars, and others, and does all he can to arouse an interest in this latest and most startling of all theories.—*Gloversville (N. Y.) Morning Herald.*

* * *

Some Prosperity Figures.

W. H. PAVITT.

The burden of debt in this as well as in all other countries of the globe, is something appalling. After making a careful estimate, "Coin" Harvey places the debt at forty thousand million dollars. This is entirely too low an estimate, for it does not include capital stock of great railroad, telegraph, telephone, and other corporations, which, though they are not so estimated, and consist principally of water, are none the less debts, for they represent what the companies owe their stockholders; they draw interest and must pay dividends.

To say that we are paying interest every year upon fifty thousand million dollars indebtedness, is to keep far within the boundaries of truth. Instead of decreasing, the debt is fast swelling to gigantic proportions. The average rate of interest is six and one half per cent; we will call it six. At this rate, we must pay (or give away) three thousand million dollars' worth of property every year to security holders to pay this inter-

est burden. This is exclusive of taxation, and amounts to \$40 for every man, woman, and child in the nation. The most earnest advocate of the gold standard does not claim there is over \$8 per capita of gold money in the United States. As gold is the money of final redemption, the payment of this enormous interest tribute of \$200 per family, together with our heavy taxes and crushing burden of debt, rests upon the needle's point of \$8 per capita.

There are over 9,000,000 mortgaged homes in the United States. The abstract of the eleventh census (page 189) gives the true valuation of the real and personal property as \$65,037,091,198; a little over sixty-five thousand million dollars, against which we have an interest-bearing debt of fifty thousand million dollars, with less than five hundred million dollars in gold to redeem it! Blaine, the notorious political juggler, said: "Debts are an evidence of prosperity;" and the republican party seems determined to foster the superstition.

Few people realize the effect of debt upon a nation. It is true, a nation may appear to flourish upon a certain amount of debt; but when it reaches its present proportions, the nation totters on the verge of dissolution, which may account for the all-absorbing scheme of the American oligarchy to increase the war power of the nation. But the endeavor to bolster up the inverted pyramid of their inflated financial system by bayonets, will fail!

Let us examine the Treasury records for the past three years, for a few corroborating evidences of prosperity: In the year 1897, we had a deficit of \$18,054,000; in 1898, the deficit had increased to \$38,048,000, and in 1899 it reached the sum of \$88,897,000. This does not include an increase of the public debt by a sale of \$200,000,000 worth of bonds, the \$70,000,000 received from the sale of the Pacific roads, nor the \$112,000,000 war revenue. In 1896, the public debt was \$1,769,840,323. In 1899, aside from deficits above cited, it had reached \$1,991,927,406, making an increase in three years of *only* \$532,978,000,

Secretary Gage estimates the expenditures for the fiscal year at \$631,000,000. For the year ending June 30, 1899, the expenditure due to the Spanish war had reached the enormous sum of \$604,644,972, being high water mark for the past 35 years of our national life. The expenditure for the war department for that year was \$229,010,606, against an appropriation of \$163,088,358 for the current year ending June 30, 1900, and an estimate of \$190,112,857 for 1901. The estimate for the Navy department for 1901, is \$76,469,690 against \$58,000,000 appropriated for the current year, and \$64,734,159 expended last year. The increase of these two departments alone, out of an increase of \$54,235,024 over appropriations for present year, is \$51,000,000.

Taxes are taking on a new form. Owing to an increase in our expenditures, we

find the tariff tax is not, as formerly, bearing the heft of governmental expenses. The tariff tax for the first two months of the fiscal year was \$37,518,151.53, while the receipts from internal revenue tax for the same period was \$52,449,613.96; yet, in spite of the addition of an internal revenue tax, the government runs behind, and the increase of the public debt for the past three years, has added an interest burden of \$4,409,438 per annum to the pack of an already overloaded donkey.

"But," says some of the prophets of Baal, "you do not state that the circulating medium has been increased to nearly \$150,000,000 per annum for the past two years." Granting this to be true, it has been increased through an interest-bearing currency as an additional burden upon productive enterprise; and to offset this, the high priests of finance forgot to mention that over three thousand million dollars' worth of bonds and stocks of new trusts, corporations, and syndicates have been thrown upon the market.

In 1860, the population of the United States was 31,443,321, and the expense of the government amounted to \$66,344,996, or about \$2 per capita. In 1900, the population, including the Philippines and Porto Rico, is 86,000,000; expenditures of government, according to Secretary Gage, are \$631,081,994, or \$7 per capita. Verily debts are an evidence of prosperity, and we have reached the pinnacle of fame!

* * *

In the Field of Koreshan Propaganda.

WEDNESDAY EVENING, Dec. 13.—Lecture by Prof. Morrow. The chaos of all other modern thought was plainly shown, in contrast with the complete harmony of Koreshanity in all its ramifications. Modern science (?) and theology are fragmentary and empirical; having no proven premise, and hence no definite conclusions. Chemistry assumes the "indestructible atom;" astronomy, the convexity of the earth's surface. Materialists assert that all is matter, while christian scientists hold to the opposite conclusion. These are but a few of the numerous assumptions upon which are predicated many gigantic fallacies of modern times. Man has no more right to think wrongly than to act wrongly, and righteous living will only eventuate through right thinking.

Koreshan Hall, 316 W. 63d St, Chicago.

MONDAY EVENING, Dec. 18.—Lecture on astronomy, by Prof. Morrow. This lecture was the final one of the course, but it is to be hoped that in the not far distant future we may again have the pleasure of listening to so able an exponent of Koreshan Astronomy. The lecturer entered into a brief recapitulation of the ground covered during the course, after which, a very instructive discourse was given upon "Science and the Bible." The Bible is not today generally considered a scientific book; but valuable only in so far as it inculcates certain moral and spiritual truths. The Bible may well be considered an unscientific work if modern science is correct, for they will never harmonize. Koreshans do not endeavor to prove their position by the Bible, but utilize that Book for strong corroboration of their scientifically demonstrated system. Koreshanity proves the scientific accuracy of the Bible. Nu-

merous passages were cited which convey the idea of the Cellular Cosmogony in unmistakable language.—ALLEN H. ANDREWS.

* * *

The World's News.

Dec. 13.—Rival to American sugar refining trust is forming in New York; capital \$100,000,000; to be incorporated in Delaware.—St. Louis is endeavoring to intercept, through action of Congress, the new Chicago drainage canal, in order to prevent sewage from going down the Mississippi.—New York stocks wavering, and a panic threatens.—British losses in South Africa continue.—American federation of labor in convention at Detroit.—Religious congress meets at Chicago, and endeavors to unite the creeds.—Russia prepares for war with France.—Tolstoi, the famous Russian count, seriously ill.—3,000 Spanish prisoners are recovered from the Filipinos.—Dec. 14.—Anniversary of the death of Washington.—Gen. Wood appointed governor of Cuba; Gen. Brooke is recalled.—British are defeated in battle with the Boers at Magersfontein; Gen. Methuen reports serious losses.—Mabini, head of the Filipino insurrection and founder of Filipino republic, captured by Americans at Bayambang.—European continental powers oppose England-Transvaal war policy.—More frauds discovered in Chicago stock exchange.—Threatened collapse of Austrian government.—Dec. 15.—London in a frenzy over British losses and defeats.—German reichstag opposes the emperor's plan for enlarging the navy.—The pope appoints 32 new bishops.—France discusses plan of a big tunnel under the strait of Gibraltar.—Dec. 16.—Boers deal Gen. Buller's army a severe blow; British lose 1,100 men, 36 field guns, and 11 big naval guns, in attempt to cross Tugela river; no relief for Ladysmith; city is still besieged by Boers; Gen. White's army in a predicament.—Big Boston banking firm fails.—Large Lake steamer, Arthur Orr, is wrecked on rocks off Cove Island, with 70,000 bushels of corn.—Chicago fails to get republican national convention.—Printers' strike in Pittsburgh; daily papers tied up.—Moon fulfills her eclipse contract.—Dec. 17.—Germany seeks to take advantage of England's predicament in South Africa; British are suspicious of the Kaiser.—Aguinaldo reported escaping to South Luzon.—Broadway national bank, Boston, fails and goes into the hands of the comptroller.—Chicago dailies discuss the end of the century question.—France laughs at England's failure in South Africa; London alarmed over reported losses of British soldiers; raise an outcry for more men.—Dec. 18.—Generals Kitchener and Roberts are appointed to lead British forces in the Boer war; English populace disappointed in Gen. Buller.—Gen. Otis reports capture of important documents proving treason against some prominent Americans in assisting the Filipinos.—European press is prophesying England's overthrow.—Dec. 19.—Wild panic in Wall street; general smash in prices, and stocks decline 20 points; \$100,000,000 knocked off at a single stroke; several companies fail utterly; banks and

Secretary Gage offer to help; government in league with Wall street speculators.—The great Golden Calf is set up in America; Congress makes gold standard bill a law, by vote of 190 to 150.—Big steamer, Plymouth, wrecked on rocks off Long Island, with 600 passengers aboard; no lives lost.—Hundreds of Hollanders sail for South Africa to help the Boers.—Gen. Gilmore, captured by Filipinos at Baler in April, rescued by Americans.—Gen. Lawton is killed in engagement with the Filipinos.—Another Boston bank fails.—Big failure reported in Baltimore.

* * *

The Flaming Sword's High-Class Exchanges.

The Saturday Evening Post.—The Christmas number of the *Saturday Evening Post* marks a new departure in periodical literature—the first successful attempt to give for five cents, stories, articles and pictures by the same writers and artists who make the high-cost magazines.

For example, the opening story in the *Christmas Post* is by Rudyard Kipling, and the tale, that of Private Ortheris and his dog, Garm: Joel Chandler Harris tells Why the Confederacy Failed, a stirring story of the Secret Service; and Ian MacLaren, Justin McCarthy, M. P., John Luther Long, M. E. M. Davis, W. C. Coup and W. S. Harwood contribute stories and articles. The verse in the number is by Edwin Markham, Frank L. Stanton, Mary E. Wilkins and Clinton Scollard.

The half-tone page headings, illustrating Christmas in History, are by Charles Louis Hinton, Frank and Joe Leyendecker, W. S. Lukens, George Gibbs, F. L. Fithian, Emlen McConnell, and Harrison Fisher. The handsome colored cover is by Henry Hutt. The *Christmas Post* will be on all news-stands December 21.

Leslie's Weekly.—This has been a great year in the history of foot-ball, and this fact adds great interest to the annual review of the game by Charles E. Patterson, the famous expert, in the current number of *Leslie's Weekly*; his article is interesting, and fully illustrated. The first page gives a view of the opening session of the U. S. Senate. Other illustrations include a double-page picture of American soldiers in pursuit of Aguinaldo; a superb double-page containing scenes in the South African war; a page of U. S. marines; a page showing thousands of mules at New Orleans ready for shipment to the English in South Africa. Also a page of amateur photographs, and others of special interest. The letter press is instructive and entertaining, especially the articles on the war between the British and the Boers. Every newsdealer sells *Leslie's Weekly*; 10 cents per copy.

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I was out three days recently, in a very sparsely settled portion of Asotin county, and on my way home I made five calls, soliciting subscriptions for THE FLAMING SWORD. I took three subscriptions, and sold two Cosmogonies; also some other Koreshan literature.—S. H., Concord, Wash.

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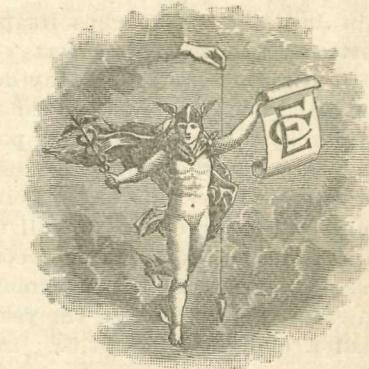
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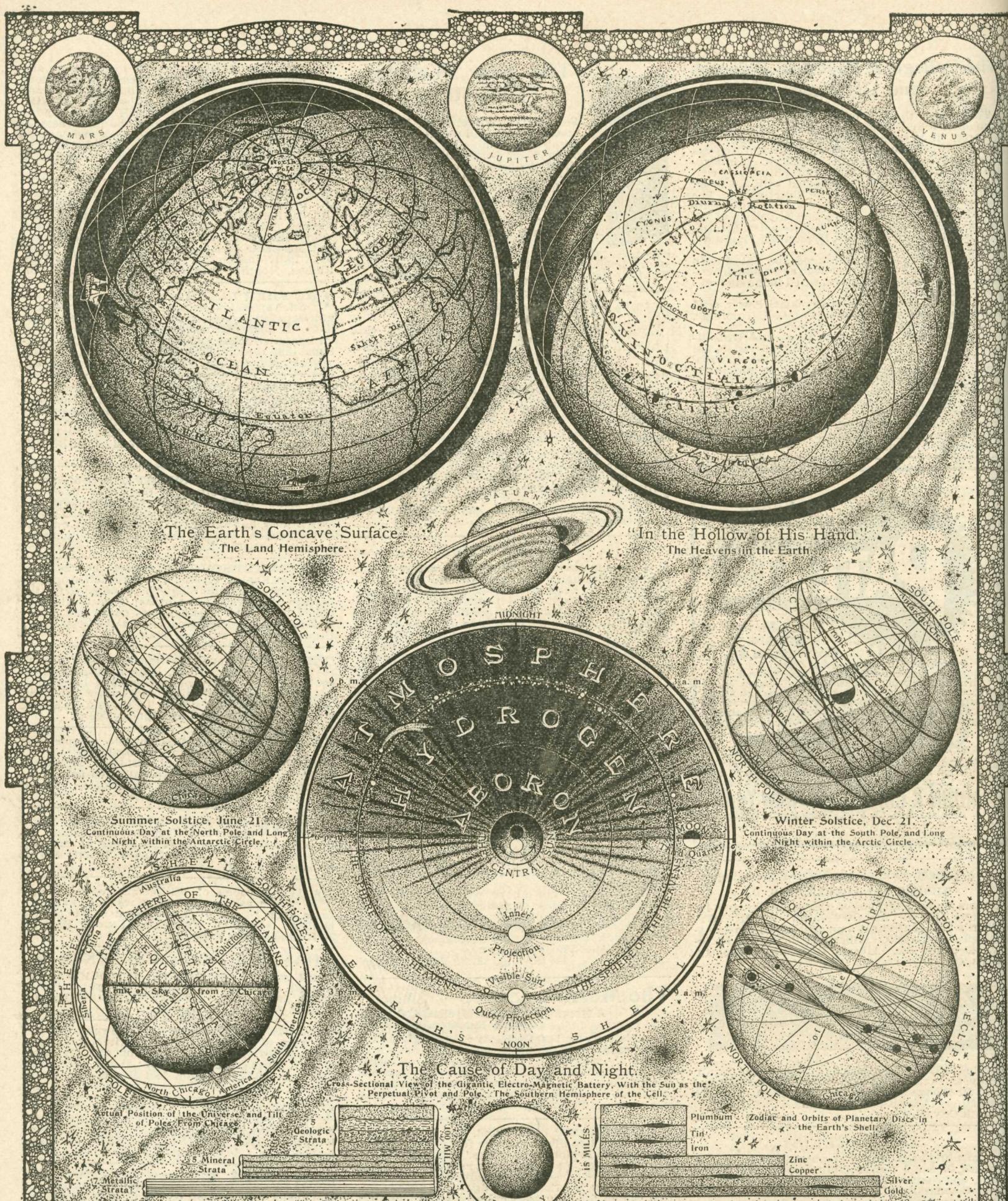
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